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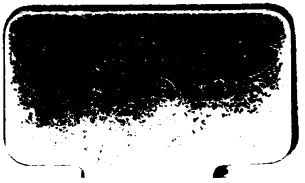

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THE CAPE

AND

SOUTH AFRICA.

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PREFACE.

THE following paper was contributed by the writer a few years ago to the 'Quarterly Review,' and he thinks that its republication at the present time may be useful, as containing much information respecting our possessions in South Africa and the Kaffir tribes, with the most formidable of which we are now at war. Little change has taken place in the social and political condition of South Africa since the article was written, and the territorial arrangements, with one or two important exceptions, remain the same.

The Zulu people had scarcely any appreciable political weight in South Africa at the time the article was written; but it would be useless to shut our eyes to the fact that the present king, Cetywayo, is the virtual ruler and champion of all the native races in South Africa; and that the conflict between civilisation and barbarism which has from time to time broken out and been suspended, has now assumed a very formidable aspect. The struggle, as we know from history, between these conflicting powers has not always resulted in favour of civilisation. The long series of disasters which the Roman Empire sustained in its contests with savage races, are the most humiliating in its history; and although the results were ultimately beneficial to the world, a similar

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result cannot be predicted should the black races of Africa attain a predominance before they have been converted to Christianity and subjected to the humanising influence of Europe.

Of the origin and progress of the Zulu power little is known. The people are Kaffirs by blood, and their characteristics do not essentially differ from those of the other tribes. That there has been a steady pressure from the north upon the southern Kaffirs is highly probable, and is consistent with what we know of the migrations of savage tribes in former periods of the world. The Zulus undoubtedly came from the north, and under their chief Chaka are believed to have gradually dispersed or destroyed all the tribes from King George's River, to the north of Delagoa Bay, as far as Port Natal, a territory extending a thousand miles from north to south. They are the same people who in 1821–22 ravaged the whole southern district of Africa as far as the Portuguese settlement of Delagoa Bay. Supplied afterwards with firearms by American and British traders, and profiting by what he had seen of European discipline, Chaka brought his army to a high state of perfection. Like most barbarian chiefs, he was sanguinary and cruel, but not without some redeeming virtues. He received in the most friendly manner several Englishmen who visited his kraal in 1822, allowed them to settle in his territory near Port Natal, and supplied them with labour to enable them to cultivate their farms.

The government of the Zulus is a confederation

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of clans under a sovereign head. The chiefs are nominally independent, but they acknowledge and implicitly obey the ruling chief, who is supposed, however, not to resolve upon any measure affecting the united tribes without calling them into consultation.

The Zulu military system is too well known to need any description. It is doubtless well adapted to the people and the country, and its officers are skilled in the strategy and tactics best suited for a savage race. Possessing absolute power over the persons and lives of his subjects, the king of the Zulus can enrol in his standing army the whole male population of his kingdom. The character of these people, and, so far as we know them, of most of the other South African tribes, is not, however, naturally warlike. Their highest wish is to till their mealie grounds and tend their cattle in peace. They are essentially domestic in their tastes, but their young men, subject to a general conscription, and trained from boyhood to arms, are debarred from the life most congenial to their disposition. An unnatural ferocity is imparted to them by the stern discipline to which they are subjected by their savage and sanguinary chief. His system of carefully examining the backs of the warriors after a battle is characteristic. If the slightest scratch is discovered on them it is regarded as a conclusive proof of cowardice, and those thus marked are immediately punished with death. These petty African kings regard their subjects pretty much in the same light as they do

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their cattle. Sir Benjamin D'Urban, a former governor of the Cape, on remonstrating with Hintza, the chief of the Amakosa Kaffirs, for putting to death a great number of his people for having endeavoured to place themselves under British protection, he manifested the greatest astonishment and exclaimed, "What is all this about? Cannot I kill my dogs if I choose?"

The future peace of South Africa is clearly impossible while so formidable a power as the Zulu exists, ready at any moment to pour its hordes of warriors into our settlements. We cannot shrink from our responsibilities, but must accept them with unfaltering resolution. In the noble words of Sir Bartle Frere, who well knows the conditions upon which alone our supremacy can be maintained, "If every British subject should be driven out of Natal it would not make the slightest difference in the determination of the British people to put forth all their power for the suppression of the Zulu opposition to it." We must either retire from Africa baffled and disgraced, or put down a Power which openly boasts of its intention to expel us from the continent.

There are, unhappily, other complications than the Zulu war which threaten our power and influence in South Africa.

Even while the following pages were passing through the press information reached this country that a strong spirit of hostility had manifested itself in Griqualand and Basutuland, and that Le Bengula, the chief of the Amatebele Kaffirs, had

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given notice to traders and all white men, with the exception of missionaries, to immediately leave the country,—a district to the north of Zululand rich in iron and gold. This chief is second only to Cetywayo in power and influence in the regions south of the Zambezi. He can muster ten thousand disciplined and well-armed warriors, and no doubt is entertained that a perfect understanding exists between him and Cetywayo. It is but too evident that a crisis, long foreseen in South Africa, has arrived which will tax severely the resources and energy of Great Britain. A gigantic task lies before the Imperial Government, in having to deal not only with races whose courage is unquestionable, but with armed masses incomparably more numerous than any that can be arrayed against them, together with the terrible power of concentrating and directing these masses at will, and in overwhelming strength, against their enemies. Should the Zulu power be crushed we shall even then have as our nearest neighbours the Amaswazi, a tribe of savages more numerous and more cruel than the Zulus, and behind them the vast reservoir of barbarism contained in the tropical and equatorial regions to the north.

The Dutch Boers and the Orange Free State, brooding over their wrongs, have sullenly resolved to afford no assistance to Great Britain in putting down Zulu pretensions, a danger equally menacing the whole European population of South Africa.

Some notice of the former Transvaal Republic and of the present Orange Free State will be found

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in the following pages. The one was annexed for alleged military reasons; the other was cut off from the British Empire and erected into a weak and helpless State, surrounded by dangerous enemies and lukewarm friends. The Dutch Boers are sturdy republicans, cherishing the remembrance of the independence which they once enjoyed, and clinging with passionate earnestness to the hope of some day regaining it. The blood of the ancestors who fought so nobly for their liberties in Europe still flows in their veins, and the glorious traditions of the country of their origin are ever present to their minds. Was it to be supposed that such a people would quietly acquiesce in their political extinction? The only result has been the conversion of some thousands of honest republicans, once living in amity side by side with British settlers, into a discontented and disaffected population, prepared, it is to be feared, even to jeopardise their future existence in South Africa rather than forego an opportunity of revenging themselves upon a Power by which, in their opinion, they have been most grievously wronged. The treatment which these people received from Great Britain is as indefensible as it was unjust. The disasters caused by the blunders of an incompetent general may be retrieved by a capable successor, but the errors of statesmen too often leave an indelible blot on the history of a country.

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THE CAPE AND SOUTH AFRICA.

Of all the dependencies of Great Britain it would be difficult to name one that has been the source of more anxiety, and, at times, of greater vexation, than the now flourishing colony of the Cape of Good Hope. All remember the time when the period for the arrival of the South African mail brought with it dismal anticipations either of a rebellious outbreak on the part of our own people, or of the announcement of another Kaffir war. The Chancellors of the Exchequer of those days must have looked forward to the Cape despatches with a nervous anxiety; for their arrangements depended very much on the attitude of some troublesome barbarians who had before deranged their most skilfully constructed budgets and blighted the fairest hopes of the financial year. A supplementary vote of two millions for a war with the irreclaimable savages of South Africa has more than once swelled the estimates, and tried the temper of the nation; and it is not improbable that even a proposition for getting quit of the Cape altogether, absolving Her Majesty's subjects there from their sullen allegiance, and leaving them to fight out their quarrels in their own way, and at their own cost, would have met at one period with no inconsiderable support. In truth, we had lost both prestige and money—two matters on which we are peculiarly sensitive—by ourignoble conflicts on the Cape frontier. The last of our victories over a Kaffir army, in the year 1852, so much resembled a defeat that it was plainly termed one in the colony. It is certain that the chief who on that occasion measured his strength

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with the British forces bore from the field some remarkable trophies, for he was shortly afterwards seen attended by a body-guard that carried the lances, wore the uniforms, and probably rode the horses of our gallant troopers, thirty-five of whom fell in the battle of Berea.* Independently of our continual collisions with the frontier tribes, our relations with the colonists were of a very disagreeable character, and we had, in fact, for some time a civil war on our hands.

The continent of Africa has hitherto been singularly unimpressible by the influences of civilisation. It has remained for ages, throughout nearly the whole of its vast extent, impervious to the ambition of conquerors, to commercial enterprise, and to the curiosity of travellers. Its physical configuration has hitherto been the chief cause of this social isolation. A peninsula 5000 miles in length, and in its broadest part nearly 4000 miles across, it presents an area of nearly 13,430,000 square miles, with but few long and easily navigated rivers. Its harbours and roadsteads afford only an imperfect shelter for ships, and no great gulf or arm of the sea opens the way into the interior. The coast washed by the Indian Ocean lies low, like the corresponding shores of Guinea; and, at an inconsiderable distance from the sea a formidable chain of arid mountains forms the eastern side of the continent. On the coasts of the Mediterranean, forming its northern boundary, civilisation planted itself in ages of great remoteness. The theocracies of Meroe and Thebes were for a time centres of arts and commerce, and the people, awed by a mysterious superstition, bowed down before the images of gods of portentous form, hewed almost impenetrable granite into stately columns, engraved hieroglyphics on adamantine porphyry, and

* The losses on this occasion were not the result of any want of skill on the part of the general commanding, the lamented Sir George Cathcart; his dispositions were admirable, but some of his orders were misunderstood.

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erected those majestic temples on the banks of the Upper Nile even the ruins of which excite our astonishment and admiration. These theocratic dynasties were subverted by military revolutions, and were succeeded by the rule of a warrior caste. The splendid court of the Pharaohs was the seat of a great and flourishing empire, the duration of which no historical inquirer has yet been able accurately to determine, but it was almost wholly destitute of any permanent influence on Africa. Carthage founded another empire in the west, and her enterprising merchants and hardy sailors (although the story of their having sailed round the southern promontory of Africa by way of the Red Sea and Indian Ocean, and arrived at the Mediterranean by returning through the Pillars of Hercules, may be dismissed as fabulous) certainly ventured into the Atlantic Ocean, and proceeded for some distance along the western coast of Africa. But Carthage was essentially a military state, like her great rival, and her influence scarcely extended beyond her garrisons. Politically connected with Barbary and with the Moorish people, whom she used as auxiliaries and partially civilised, she communicated to them that passion for war which enabled them at a later period to gain a temporary footing in Europe and to acquire a very brilliant reputation. Rome had scarcely any relations with Africa beyond the limits of the empire, except a slight one with Nubia and Abyssinia. Christianity shed its light for a season over the North of Africa, but it disappeared. Mahometanism supplanted it. The Arab, mounted on his fleet horse, or fleeter dromedary, was driven by the spirit of fanaticism into the wilderness, and planted the standard of his Prophet in regions before supposed to be inaccessible to civilised man. Africa furnished the new religion with some of its most zealous and enthusiastic converts. But Mahometanism had a limit to its triumphs and influence. The piratical states of Algiers, Tunis, and Tripoli, long formed a barrier, more effective even than Mahometanism,

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in separating Africa from the Christian world; and although a portion of this barbarous territory has been conquered, and, in a certain sense, colonised, by a Christian power, there is little reason for believing that French influence will ever extend beyond its military outposts. What the social condition of Southern Africa was during the remote and prolonged period in which the northern border of the continent was the seat of an active commerce, and, in some parts even, of a splendid civilisation, it is impossible even to conjecture. It was probably altogether unpeopled, for the migration of families or tribes from Eastern Africa could then scarcely have commenced, or have extended far beyond the places of their original settlement.

The temporary maritime supremacy acquired by a state so geographically insignificant as Portugal, constitutes one of the most remarkable events of modern history. To the country whose influence on the great European continental system was almost inappreciable, civilisation is indebted for the grandest discovery, after that of America by Columbus, which is recorded in the history of the world—namely that of the true configuration of the great African continent, and of a route to the East Indies by sailing round its southern extremity. The rivalries and wars of the maritime states of Europe had accidentally given to this small territorial power an opportunity of naval aggrandisement of which it was not slow to avail itself. In the early part of the fifteenth century, John I., King of Portugal, obtained some important advantages over the Moors in the north of Africa, and, with the assistance of some English merchants, took the city of Ceuta. Prince Henry, while there in company with his father, is said to have received some information respecting the coast of Guinea which induced him to turn his attention to the circumnavigation of Africa. The great object proposed, and afterwards fully attained, was to wrest the rich trade of India from the Venetians, and

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to monopolise the commerce of the East. The line was reached in 1471, and in 1484 the Portuguese had extended their discoveries 1500 miles further south. Soon afterwards the Cape was doubled, at first unknowingly, by Diaz, and afterwards by Vasco de Gama, who entered the Indian Ocean on the evening of the 11th November, 1497.

After the discovery of the Cape, the Portuguese fleets continued for several years to resort to the various bays in its vicinity for provisions and refreshment. They do not, however, appear to have taken formal possession of any part of the territory for the purpose of settlement. Trade, not colonisation, was their object. Their ships frequented every port in the East where valuable commodities were to be purchased, from the Cape of Good Hope to the river of Canton; and along this immense line of coast, extending for upwards of 4000 leagues, they established a chain of forts and factories. But there were plain indications that Portugal considered that she had a right to the whole of Africa included within the line of her coast-discoveries. The first Portuguese discoverers were unquestionably impelled by a noble zeal for the propagation of the Christian faith, for they set up the cross as its symbol in all their stations, and on several of the promontories and headlands, both of the western and eastern shores, pillars of white marble were erected on which were sculptured the royal arms. Some of these may even now exist, beaten and defaced by the storms of centuries, the memorials of a dominion irrevocably passed away and of a glory long prostrate in the dust.

Portugal was permitted to remain in the undisturbed and exclusive possession of her Indian trade for nearly a century. It was a monopoly acquired by her own exertions and sacrifices, and was held by the best of titles—that of being able to furnish the nations of Europe with the valuable productions of the East in far greater abundance and at a much lower price than they had ever

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before been procurable. But this profitable monopoly she was not destined permanently to enjoy. Political ambition, not less than mercantile cupidity, actuated the Dutch when they resolved to appear in the Indian Ocean as competitors of the Portuguese. The English soon followed the example of the Dutch, and at first by individual enterprise, and afterwards by public companies patronised by their respective governments, the two nations prosecuted their trade and their conquests with so much success, that, under their combined encroachments, the fabric of Portuguese power in the East fell almost without an effort for its preservation. The merchants were driven from their trade, the government was expelled from the larger portion of its possessions, and the two greatest maritime states of Europe were left to harass each other with their rival pretensions, and to dye every sea that was accessible to their fleets with the blood of their subjects.

In 1614 England attempted to form a settlement at the Cape, in order to facilitate her Eastern commerce. For this purpose a few convicts were landed on an island in Table Bay, but these either soon made their escape, or were killed in affrays with the natives. In 1620 a fleet from Holland was despatched for the purpose of establishing a settlement, but the intention, for some unknown reason, was not then carried out, and it was not until 1652 that the effective colonisation of the Cape commenced. In that year Van Riebeck appeared with three ships freighted with settlers carrying with them the seeds of African civilisation. A treaty with the natives gave the strangers a small addition of territory beyond the original fort. In ten years the whole of the peninsula of the Cape was acquired, including the neighbouring islands. These purchases of territory were effected with the chiefs of the district by fair and open agreement, and the prices stipulated for were duly paid.

The Dutch retained peaceable possession of their colony

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for 143 years. They were deprived of it in 1795, when a British fleet arrived in Simon's Bay, bringing orders from the Prince of Orange to place the colony under English protection. The French party being in possession of the government declined to comply. The commands of the Prince were executed by force, but the colony was retained by England for only seven years. At the peace of Amiens it was restored nominally to Holland but virtually to France. On the renewal of the war with France its recapture was one of the first measures planned by the British government, and it has since remained in its hands.

Under the Dutch, the colony extended for about 600 miles in length, and 320 in breadth, and its inhabitants were computed at about 60,000, of whom 22,000 were Europeans. It may be interesting to know something of the state of the old Dutch colony as it appeared to an intelligent traveller so far back as the year 1773. A Swedish physician, commissioned by his government to make scientific inquiries and to form botanical collections, visited the Cape and parts of the adjacent territory; and he thus enumerates its physical and social deficiencies:—"This country has no lakes; no navigable rivers; no other fisheries than those near the shores of the ocean or the mouths of rivers; no woods of any consequence or real utility—not even one pleasant grove; no verdant nor flowery meadows; no chalk hills; no metals worth the labour of extracting from the ore; no looms; no manufactures; no universities; no schools; no post; no post-horses; no inns; —nay, in so extensive a country as this there are still in many places wanting both judge and courts of judicature, both clergy and churches, both rain from heaven and springs from the earth, together with many other useful and indispensably necessary institutions which both now and hereafter may merit the consideration and care of a well-informed and prudent government." A vast improvement, however, took place during the Dutch occupa-

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tion, and, in consequence of the revocation of the edict of Nantes and the persecution of Protestants in Europe, many French and some German refugees emigrated to the Cape and commenced the cultivation of the vine, which has proved one of the most valuable of the resources of the country.

The Dutch colonists are free from any charge of wanton oppression of the native races, nor is there any reason for supposing that they carried on aggressive wars for the purpose of dispossessing them of their land. They were themselves repeatedly attacked, as British colonists subsequently were, by bands of depredators tempted across the frontier by the herds of cattle which wandered over unenclosed plains. These freebooters at first only received merited castigation, but a practice afterwards prevailed of reducing to slavery all who were thus captured, and of confiscating the lands of the tribe to which the marauders belonged. The number of Hottentot slaves thus acquired by the Dutch settlers was considerable. It is to the action of the British legislature in the abolition of slavery that the Dutch settlers ascribe the ruin that overtook them after their submission to the British Crown. The value of a slave at the Cape varied from 400*l.* to 600*l.* The amount of compensation money voted by Parliament was 20,000,000*l.*, of which only 1,200,000*l.* was allotted to the Boers. This allowed only 48*l.* as the equivalent for each slave. Large numbers of colonists, dissatisfied with the treatment they had received, crossed the frontier with their flocks and herds, and sought a rude independence, which they valued more than their comfortable homesteads and farms. A large body with 1000 wagons *trekked* or migrated, in several successive divisions, and, crossing the Drackenberg Mountains, took possession of the fertile and then unoccupied district of Natal, where they established an independent government which the Cape authorities, however, refused to recognise. On being discovered intriguing with the tribes in their vicinity, and

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urging them to assail the old settlers, they were attacked by a British force, and, after a stubborn resistance, defeated and dispersed. The few that remained in Natal acknowledged the British sovereignty; but 25,000 again "trekked," and formed a republic to the north beyond the Vaal River, in a country to which Great Britain laid no claim. They have carried with them, it is to be feared, a strong anti-British feeling and a keen sense of what they denominate their wrongs. A Trans-Vaal Boer is said always to name the worst horse in his team "England," and to bestow upon it a more than ordinary share of abuse and beating.

The Dutch Boers that remain are in person the finest men in the colony, and entertain a considerable degree of contempt for the comparatively diminutive "Englander." The fertility of the women is extraordinary, families of twelve being very general. The Cape Dutchmen are the same frugal, industrious, and sober people as those of the parent-stock in Holland. They are not, however, a progressive race. They use generally the same plough that their ancestors did eighty years ago—an unwieldy implement which it requires twelve strong oxen to draw. They abhor the sound of a steam-mill, and adhere to some antediluvian contrivance for pounding instead of grinding their corn, the grain being trodden out by horses and oxen, as described in Scripture. Their virtues are considerable. Their family affection is perhaps unequalled in any part of the world. They are honest, brave, and independent, and, although as a body they undoubtedly long entertained a strong aversion to the British government, their prejudices are diminishing from year to year, and there is every reason to hope that the two races which constitute the colonial population will before many years elapse form one united people. The religious sentiment is very strong in the Boers. It is not one of the least pleasurable sights in the colony, according to an intelligent traveller, to behold assembled in the large room

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of the principal dwelling in a Dutch homestead, a whole family listening with devout attention to the hallowed words of the Sacred Book, and joining in prayer and praise to the great Father of the whole human family. Four times a year the sacrament is administered, and then from far and wide the waggons pour into the towns, bringing households who have travelled even 150 miles to partake of the Lord's Supper. New Year's Day is always one of these occasions; it is a general holiday throughout the land, and is, indeed, the most sacred day in the Dutch calendar. A stranger would imagine that some *fête* or great entertainment had drawn together the crowds of young and old. Little would he imagine that they had been summoned there only by the recollection of the Divine words—"This do in remembrance of me."*

Confined within very narrow limits near the southern extremity of the African continent, was found, and still exists in a state only partially modified by civilisation, a race different from any other tribe of people on that continent, and, in some respects, from any known people in any other part of the globe. Where they came from, and how it happens that they are peculiar to this remote corner of the earth, are problems that are not likely to be ever satisfactorily solved. The only people to whom the Hottentots have been thought to bear any resemblance are the Chinese and Malays, or their original stock, the Mongols. They are, without doubt, totally distinct both from the Negro and the Kaffir. They are divided into several tribes, some of which have received, with more or less success, the rudiments of European civilisation, and their character has been in some degree modified by intercourse with the colonial population. To the north of the Orange River they exist in nearly a primitive state. As a race they are represented as lively, cheerful, and good-humoured, and not deficient in natural ability. When first observed, they possessed a republican form of

* 'The Cape and the Kaffirs,' by Alfred W. Cole.

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polity, with chiefs who led them in war, which they carried on with extreme fury. When not in open hostility with each other, they are said to have lived together with the greatest harmony and affection, and displayed the same passion for song which is common throughout Africa. The unconverted Hottentot, although he believes in a beneficent deity, and recognises a malignant spirit as the source of evil, has neither temples nor priests, but he hails the new and the full moon with festive dances and rejoicing. In singular contrast to some of his higher theological conceptions, he holds a little shining beetle in the most superstitious reverence, exalting it almost to the dignity of a god. In their early intercourse with Europeans the Hottentots were exposed to the rapacity of unscrupulous Boer lords, and there is no doubt that they were for a lengthened period victims of the most cruel oppression. Under the British Government they have received protection and justice; many have been taken into the employment of the State, and they have, on the whole, proved themselves not unworthy of the confidence with which they have been treated.

The frontier Hottentot tribes frequent chiefly the banks of the Orange River, and are, except when excited or misled, a quiet inoffensive race, leading a pastoral and migratory life. The Hottentot villages resemble clusters of gigantic bee-hives, and the food of the people consists chiefly of roots, berries, curds, and "locusts and wild honey." The honey they gather periodically, being guided to the deposits of the wild bee by the diminutive honey-bird, and the locusts are killed and stored in large quantities in the autumn. A dreamy voluptuous indolence constitutes the happiness of this mild and harmless people, who are seldom roused to anger except under great provocation, and who frequently offer no resistance even to those who attack them. A Cape poet thus describes their character:—

"In all his wanderings, hating toil,
He never tills the stubborn soil;

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But on the milky dame relies,
And what spontaneous earth supplies.
Or should long parching droughts prevail,
And milk, and bulbs, and locusts fail,
He lays him down to sleep away,
In languid trance, the weary day,
Lulled by the sound of the Gareep
Beneath the willows murmuring deep,
Till thunder-clouds, surcharged with rain,
Pour verdure o'er the panting plain,
And call the dreamer from his trance,
To feast on milk and game, and wake the moonlight dance.*

This, the elder branch of the South African family, is probably but the deteriorated remnant of some higher race, which has reached the low condition in which the Hottentots are now found—idlers and wanderers in the land, debased rather than elevated by their contact with civilisation, although undoubtedly capable of improvement and elevation.

On the flanks and among the valleys of the Snewberg or Snowy Mountains, which form the northern boundary of the Cape, humanity is found in probably the very lowest state of degradation which it has ever exhibited. The Bosjesmans or Bushmen, two or three specimens of which race were brought to England a few years ago, present an exaggeration even of the hideousness of the Hottentot. Hunger, and cold, and nakedness, and every description of privation and distress, have so dwarfed their forms and debilitated their minds, that they present a spectacle painful to contemplate. The stature of these pigmy people rarely exceeds four feet. Thieves by profession, cruel and treacherous, without a fixed habitation, without society, without any sort of common interest or regular government, and living only from day to day and from hand to mouth, they were objects of loathing to neighbouring tribes even before Europeans had approached their

* Pringle's 'African Poems.'

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country. The most civilised of the Hottentots, and the Kaffirs more especially, waged a deadly war against them; and the sight of one of these diminutive savages is said to rouse the passions of that race to uncontrollable fury. Some years since a Kaffir saw, in the Government House at Cape Town, among other domestics, a Bushman eleven years of age, who had been captured when a child and brought up in the establishment. He sprang upon him with the impulse of a beast of prey and transfixed him with his assegai on the spot.

The little intelligence which the Bushmen possess is displayed chiefly in robbery and the chace. Rivalling the antelope in fleetness and the monkey in agility, they accompany their wild, half-famished, savage dogs until they come within bowshot of their game or run down the object of their pursuit. Armed with a bow and a quiver full of arrows, arrayed in a hat, a belt, leather sandals, and a sheep's fleece, these puny creatures wander over their parched and desolate plains supported by food which, unless when occasionally varied by the luxuries of the chace, consists of roots, berries, ants' eggs, grasshoppers, mice, toads, lizards, and snakes. They smear their arrows with a poison which, obtained from a bulb and mixed with the venom of the yellow serpent, forms a compound of the most fatal character, for no creature was ever pierced by a dart prepared with the deadly virus and lived. They have another poison, more fearful in its effects, which is extracted from a caterpillar. The agony produced by it, Dr. Livingstone remarks, is so intense that the person wounded cuts himself with knives, and flies, a raving maniac, from human society. Its effect on the lion is equally terrible. He is heard moaning in distress, becomes furious, and gnaws the ground in his agony and rage. The Bushmen are said to be totally devoid of natural affection; and there are instances, states a missionary who lived for some time in their neighbourhood, of parents throwing their tender offspring

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to the lion who stood roaring before their cavern and refusing to depart until some offering was made to him. They shun the face of strangers, concealing themselves amongst rocks and bushes, and even throwing themselves over precipices rather than fall into the hands of their pursuers, but they have been known, when escape has been cut off, to fight with the most determined resolution. Religion they have none. They regard thunder as the voice of an angry demon, and reply to it with curses and imprecations. Their language is inarticulate to all but themselves; and there appears scarcely even a possibility of civilising them. In the north-east of Natal, where the Bushmen exist in their lowest condition, they reside in holes scraped out with their nails or rather with their claws. They will not accept kindness, says a close observer of their character, or if they do their only return for it is treachery, robbery, or murder. No inducements to locate and settle themselves can prevail upon them to relinquish their wild life, or to make any approach towards civilisation. The only satisfactory thought connected with them is the prospect of their gradual extinction. They exist in the meantime an awful proof of the depth of degradation to which man, by a process of gradual deterioration, can fall; and an instance of physical and moral degeneracy probably unparalleled in the history of the human race.

It is a relief to turn from this repulsive race to the one which contrasts with it in every particular. In most of the attributes of savage nature the Kaffir tribes differ from all that we are acquainted with on the African continent. The wars in which we have been engaged with them have taught us at least to respect their prowess and to appreciate their barbaric courage.

Along the whole range of the eastern coast of Africa to within 500 miles of the Cape of Good Hope, there exists a race of people more or less black, generally of a deep bronze colour, large in stature, of a bold independent gait,

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with frames of fine proportions, well-knit, and strongly built. They use different dialects of a common language, in all of which may be detected a mixture of Arabic words. The affinities of this language have been lately much studied, and it is said to be distinguished for its accuracy, fullness of expression, and copiousness of form, and it is supposed to be the language of a race in a higher state of civilisation than the Kaffirs are at present. The Portuguese, when they first doubled the Cape of Good Hope and touched at the Arab settlement on the Eastern coast, learned from the Mahometan settlers that these people were called Kaffirs, by which name it was only meant to designate them as infidels. There is little doubt that they came from some distant country and obtained possession of their present territory by conquest, under a chief whose name is supposed to have been Kosa, as they call themselves Amakosa, the prefix Ama denoting the plural. It does not appear that they extend far into the interior, as of the multitude of slaves that have been taken from Africa by different nations all have been negroes. The bold and warlike Kaffirs have successfully repelled every attempt to reduce them to slavery and to convert them into articles of merchandise. The traces of their early history are very indistinct, but tradition has taught them to point to the north-east as the direction of the country of their origin. Missionaries have attempted to refer their descent, on plausible grounds, in common with that of many of the wandering tribes of Arabia, to Ishmael, whose twelve sons were the princes or heads of as many different families, and who occupied a tract of country from Havilah on the Euphrates to the wilderness of Shur. In progress of time the several tribes would naturally so increase as to render an extension of territory desirable. The eastern tribes probably passed into Arabia, while others gradually occupied the opposite shore of the Red Sea and spread themselves west and south. Further emigration would in time

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become necessary, until at length they reached the several countries in which they are now found, but the migratory progress has been arrested by the advance from the opposite direction of another and more powerful emigration—the various European settlers in South Africa.

"Thus," in the words of an able Church missionary, "at length, travelling in a different direction around the globe, the children of the freewoman have again met those of the bondwoman. And, although the latter are found as they were left—cast out and forsaken, with 'their hand against every man and every man's hand against them,'—yet they have now come together again as brethren, the younger holding out the promise to the elder! And so may it be that through the Kaffir missions of the African church the two may become one, and Jacob and Ishmael, in their children, may yet rise up, and worship together the God of Abraham."

Debased and degraded as the Kaffir religion is in many respects, it cannot be questioned that many of their opinions present remarkable traces of a Hebrew origin. They are proud of their race, which they consider superior to all others. They acknowledge a Supreme Being, and however they may have lost the full meaning of their own expressive words for the Deity, they embody the very same ideas which are represented by the Hebrew words Elohim and Jehovah.

"The true words for the Supreme Being in the Kaffir language," says the Bishop of Natal, "are *um-Kulunkula*, literally the Great One, and *um-Velingange*, literally the Self-Existent; and in every instance, whether in the heathen kraal amidst the wildest of savages, or in the missionary station, in the presence of the teacher who was himself surprised at the result, my inquiries led me invariably to the same point, namely, that these words have been familiar to them from their childhood as names for Him who created them and all things, and as traces of a religious knowledge, which, however originally derived, their ancestors possessed long before the arrival of missionaries, and have handed down to the present generation."

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They have a firm belief in the existence of a spiritual world to the influence of which they are subjected, and which they can propitiate. They believe in and reverence prophets. They imagine that these are beings into whose bodies the spirits of their departed chiefs have entered, and that they return to foretell approaching national events. The characteristic of a sacrifice is that it must be offered by a priest, except ordinary domestic sacrifices, which may be performed by the head of the family. The blood of the victim must be caught in some kind of vessel and not spilled on the ground, and the bones must be burned. Many of the Kaffir customs are completely patriarchal in their character. The strong reverence for their chiefs, their pastoral life, the purchase of a wife by dowry, their ornaments, consisting of armlets, anklets, frontlets, and a girdle, their strict observance of a "feast of first fruits," the traditionary use of a "heap of stones," are essentially Hebrew. The great chief of one of their most important tribes is Moshesh (Moses), a name highly reverenced among them. The name of Abram is not unknown, and they certainly practise many Jewish rites. All animals pronounced unclean by the Mosaic law are unclean to the Kaffirs. Swine's flesh is an abomination to them. The hare, the bat, the owl, all kinds of fish, and several kinds of birds and animals, they will neither eat nor touch. The laws of uncleanness startlingly resemble those of Leviticus. Circumcision is universal and compulsory. These singular customs, prevailing among a race so exclusively national as the Kaffirs, have not failed to strike every traveller, to inspire with the liveliest interest every missionary who has attempted to investigate their origin and history, and are singularly confirmatory of the view of their Israelitish origin. Dr. Livingstone declares that the farther east and north he proceeded in his travels, and the more extended his intercourse was with the native tribes, the purer he found their ideas of the Divinity and the clearer their theological conceptions.

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Nor must we omit the testimony borne to the Kaffir character by a late Governor of the Cape. "It must," says Sir George Cathcart, "be admitted that this remarkable people have a strong sense of the moral obligation of good faith, and, if they enter into any engagement, are seldom found to promise one thing and do another." *

The Kaffirs, although presenting in their religion many traces of a pure faith, have long been the victims of a conspiracy between their rulers and the priesthood, for the political and religious elements of their system of government are so intimately combined that one cannot be separated from the other. "In fact," says Mr. Warren, one of the missionary agents to the frontier tribes, "with the exception of their civil and criminal laws, the two departments may be considered but one vast system of paganism, which must be entirely overthrown before any extensive good can be effected amongst them; for, what is the present state of those people? The gospel has been preached to them for the last fifty years, and some attempts have been made towards civilising them, but the Kaffirs, *nationally* considered, remain just as they ever were, no visible difference can be discovered; they are as perfectly heathen now as they were in the days of Vander Kemp."

There is no greater treat to a group of Kaffirs than to get a missionary among them, no matter to what denomination he may belong, and their shrewdness has occasionally sorely perplexed the good men who so earnestly labour for their conversion. They delight to hear him discourse while they sit and smoke their pipes in the sun. They are not the men, however, to allow a missionary to have all the argument to himself. They do not necessarily doubt what he says, but they good-humouredly insist on a reason for everything that he propounds. "You tell us such and such things," they say, "but how do you know? *Why* are you sure? Who told you? How did

* 'Correspondence of Sir George Cathcart,' p. 56.

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he know? Who told him? Perhaps he spoke falsely!" The missionary passes through the ordeal successfully; but when the sun has set, and the pipes are out, some sable warrior takes his religious instructor aside and whispers in his ear, "How do you make gunpowder?"

The Church has undoubtedly a task of great difficulty before her in bringing within her fold these keen-witted barbarians; but if the missionaries who first planted the Cross on the shores of Britain were able to overthrow the vast politico-religious structure of Pagan Druidism, it would ill become the Church of the nineteenth century to doubt her ultimate success in dissipating the superstitions of Southern Africa. The intellectual powers of the Kaffirs enable them fully to appreciate the force of reasoning, and in no region of the earth is it of greater importance that missionary labourers should be carefully and specially trained for their task. That the highest discretion has not always been exercised in the first attempts to indoctrinate them with Christian truth may be collected from the following speech of a Kaffir chief:—"We are willing," he said, "to hear what you can report to us about your religion, but we have been told by your people that the world will be burned up—perhaps very soon—and that we shall all be destroyed. If that is the case, we would rather not hear anything more about it."

The government of the Kaffir tribes is partly of a patriarchal, partly of a feudal character. The people, as a whole, are under the sovereignty of one hereditary chief, who issues on certain occasions his edicts to the tribes. This chief resides out of the British territories, in Kaffraria Proper. The power of each chief is practically controlled by a council in which all matters of importance are discussed. This council, the members of which are called *Amapakati* (literally Middle Ones), is composed of commoners who, by their courage in battle or their skill in law, have acquired popular influence, and are thus enabled either to support, or, when requisite, to curb

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the will of the chiefs. They reside in different parts of the country, and possess a species of civil jurisdiction over their respective districts. A few are always found near the person of the chief, but on any occasion of importance all are summoned to the council, and no political movement of consequence is made until the matter has been thoroughly discussed in all its bearings. Each tribe inhabits a separate "location," and their kraals or villages are placed along the grassy ridges or the slopes of hills which flank the courses of the streams. In British Kaffraria, where the country is rich in grass, and carries a large proportion of stock compared with its extent, the villages are placed at a short distance from each other, and the war-cry, when once raised, spreads on every side with wonderful rapidity to the extremity of Kaffirland, so that continuous streams of warriors, led by their proper chiefs, haste to the quarter in which the alarm is raised. For the greater part of the year the Kaffirs lounge idly about the kraals. Their pursuits are pastoral, varied by hunting parties, dances, and other amusements. The population is not migratory, the pasturage around each kraal being in general amply sufficient for its wants. The farm-stock consists of horned cattle, horses, goats, and poultry. The location of each chief thus contains a force ready to take the field at a moment's notice.

Such is a brief outline of the political system of this remarkable people. Like other governments, it is doubtless the offspring of circumstances and accommodated to the national character. The principles of their civil code, together with many of their peculiar customs and domestic institutions, have been recently collected by direction of the Chief Commissioner in British Kaffraria, through the missionaries settled in the different provinces, and they are published in a series of most interesting Reports by those gentlemen. The work was printed in British Kaffraria for the use of the local government, and

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we shall avail ourselves of it for throwing some further light upon the Kaffir polity and character.

The Kaffir constitution adopts the principle of hereditary succession, but the appointment of the paramount chief is frequently an object of intrigue, owing to the practice of polygamy creating conflicting family claims. The legislative, judicial, and administrative departments are united. The laws originate with the chief and his council, and this council forms the great law-court of the tribe, in which the chief sits as judge and decrees the execution of his sentences. There is no letter of the law to appeal to, but a collection of precedents, consisting of the decisions of former days, not contained in voluminous "Reports," but transmitted orally to the existing generation. These decisions constitute "leading cases," as it were, for the guidance of future judges. It is not therefore to the mere merits, or abstract justice, of the case that an appeal is ordinarily made in the Kaffir courts, but, as in our judicial system, rather to what has been decided in former days on some analogous question. The changing conditions of the tribes and their increasing intercourse with civilised people, have been the means of introducing more complicated questions than the traditionary system of law enables their magistrates to deal with. Ancient decisions are becoming less applicable every day to a more modern state of society, and the chiefs or their counsellors not being always able to find a guide in antiquity, occasionally, like our own judges, "make a precedent," in order to prevent a miscarriage of justice.

A distinction, similar to that which exists in England, is recognised between criminal and civil law. In their criminal jurisprudence the sovereign, as the impersonation of the state, is held to be the party aggrieved, and the compensation is paid to the chief. "No man can eat his own blood," is the maxim which governs this procedure; and the fines levied for personal injuries are considered as the "price of blood." The Kaffir criminal code comprises

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all cases included under the heads of treason, murder, assault, and witchcraft; the "civil" all that have reference to property, including as such a man's wife as his principal "chattel." Reputation is jealously protected by Kaffir law, and an action for slander, whenever resorted to on sufficient grounds, is always sure to result in heavy damages to the person aggrieved. The course of criminal law, however, in Kaffirland, proceeds on a principle the reverse of that which ought to regulate the administration of justice. An accused person is considered guilty until he has demonstrated his innocence, and, as with our neighbours across the Channel, is subjected to a most severe cross-examination, repeated at the pleasure of his interrogators, and every advantage is taken of his confusion and unavoidable mistakes.

The law is held in much honour in Kaffraria, and from its traditional character, and therefore "glorious uncertainty," gives ample employment to a learned profession, and few of our Nisi Prius lawyers surpass these advocates in the keenness of their intellect and the ingenuity of their cross-examinations.*

A system of appeals forms part of the administration of justice. They proceed in regular gradations, and the final one is made to the paramount chief, assisted by his "judicial committee," where the old Kaffir lawyers practise, whose profound knowledge of "cases" has raised

* The following curious law case came under the personal observation of an English resident. It will serve to elucidate the shrewdness of the *amapakati*, or Kaffir lawyers:—

"A verdict was required in the case of a Kaffir, who, as plaintiff, brought on the trial, asserting that an ox of his had been stabbed, and a portion eaten by six Kaffirs, who were placed at the bar as prisoners. They pleaded not guilty, on the ground that the ox had been gored by another ox, and, having died from the wound, they had eaten it, thinking it no harm. The case caused great excitement in the tribe; and the shrewdest *amapakati* were 'retained' for the trial. After a careful hearing, the senior prisoner made a very eloquent defence, and urged that, from the length of the wound, it was quite impossible that a man could have inflicted it. He was heard throughout patiently; but when he finished an old *amapakati* cross-examined him thus:—Where did the

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them to the highest rank of their profession. The chief forms his decision upon the result of the investigation conducted by his counsellors, but takes no part in the trial except to pronounce judgment. A party from the "great place" is then sent to enforce the decree and to obtain the chief's portion of the fine.

The most heinous crime known to the Kaffir law is witchcraft, and it invariably leads to the ruin or death of the accused individual. Forfeiture of goods is the lowest penalty, therefore no sooner has a subject grown rich than he is accused. Any dangerous political eminence or personal ill-will is equally certain to provoke the charge. It is the office of a priest or "witch-doctor" to discover the offender, who has of course been previously indicated by the chief, and in an assembly of the tribe, summoned for the special occasion, and, with many solemn formalities, the unlucky victim is "smelt out" and condemned by acclamation of the court

Polygamy is permitted throughout Kaffraria, nor is there any legal limit to the number of wives. But in Kaffirland a man is not entitled to choose his wife or wives; his wishes are in a great degree subordinate to the "intentions" of those who have daughters to settle in life. The number of his wives, therefore, is generally in proportion to the wealth of the husband. The refusal of a new bride is considered an insult to the family offering her, to be expiated only by the plunder of the offender's kraal or by his blood. An old man, if rich, is therefore sure to be burthened with a "large establishment"; and he is fre-

goring ox's tail grow? On its rump.—How did it grow there, up or down? Down.—Where did its horns grow? On the head.—How did they grow there, up or down? Up.—If, then, that ox gored the other, to do so he would have to put his head down, and tear up, would he not? Yes.—He could not tear down, could he? No.—Now examine the wound, and see whether the first incision was made at the top or at the bottom? (With great reluctance) The wound is largest at the bottom. *Finding:* The ox was stabbed, not gored. The prisoners are guilty. *Sentence:* Each to be fined two cows. The judgment was received with great applause."

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quently obliged to accept a young wife when his feelings perhaps would rather lead him to decline the proffered happiness. The average number of wives to each married man among the common people is said to be about three, but the old Kaffir lawyers, who have amassed wealth in the practice of a lucrative profession, are known to have had as many as ten forced on them; and these ladies are not long in acquiring the art of dissipating a fortune, or of bringing their niggardly lord to his grave. A Kaffir, moreover, is obliged not only to take any wife that may be offered to him, but to pay for her, although the transaction is not regarded precisely in the light of a purchase. The original idea was that the "consideration" should be held as a security for the proper treatment of the wife, and as a token of the husband's regard, and accordingly a girl considers herself as slighted if the usual honorarium has not been given to her parent. A young bride has been known to run away from her husband when she discovered that she had not been paid for; if she was not worth paying for, she said, she was not worth having.

In the ordinary course of things, proposals of marriage come from the father of the bride, but there is no insuperable barrier to advances being made by the bridegroom. It sometimes happens that two young men select as the object of their choice the same girl, and they commence a course of bidding for the father's consent and the daughter's affections. The course of proceeding is thus described:—

"The cattle of the respective candidates are sent to the father of the object of their rivalry by one or two at a time, as may be necessary to advance a step beyond the opposite side. When the highest bidder has reached his maximum, the cattle of both are surveyed, and the lady is called upon to declare her choice of the candidates themselves. If this should happen to coincide with that of her parent, with respect to the cattle, so much the better. If not, a contest

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commences of persuasion *versus* authority. It sometimes occurs that the entreaties of the daughter prevail over the avarice of the father, but such cases, the Kaffirs admit, are rare. Kaffir fathers have for the most part their full share of those principles of human nature which in more enlightened countries lead parents to sacrifice the 'foolish' inclinations of their children at a golden shrine, and accordingly the highest bidder usually gains the prize. The cattle of the unsuccessful candidate are then driven *by the fair one herself*, decked in her best ornaments, to the home of their owner and left in his kraal. This is the *coup de grace* of rejection, and is a piece of refinement in punishing a stingy suitor worthy the notice of the *undervalued* ladies of more civilised nations." *

The wealth of the Kaffir people consists almost wholly of cattle. They have scarcely any other idea of realised property. They keep enormous quantities for no use whatever; they seldom kill any for food; they will rarely sell them; and they do not trade in their hides, but their pride is to possess a fine herd which they dote upon as a miser does upon his hoarded treasure. Dr. Livingstone was asked by a Zulu Kaffir how many cows her Majesty Queen Victoria possessed. It was the only way in which he could acquire any idea of her dignity and importance. The Kaffirs take as much pride in the beauty of their cattle as an English gentleman does in the breed of his stud. But, in addition to its other good points, a Kaffir considers an animal the more valuable if it possesses a musical voice. At a sale in British Kaffraria the low of a heifer excited so much admiration that a sharp competition sprung up for her possession, and she realised a considerable price.

Many Kaffirs have been converted to Christianity, but there has been no national movement. As a nation they long remained very much in the state in which we found them, and so they would probably have continued but for certain political events which have recently taken place, and to which we shall presently refer.

* 'Kaffir Laws and Customs.' By Rev. H. H. Dugmore.

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"The chief Kama," says a highly intelligent missionary, "formally embraced Christianity some thirty years ago, but he evidently started in his Christian career with mistaken notions. Instead of embracing Christianity as a *chief*, and setting resolutely to work in that capacity, to obtain a national abandonment of pagan superstition among his tribe, and a nominal profession of the faith which he himself had embraced, he evidently came to the conclusion that he would endeavour to serve the God of the *private individual merely*. And what is the consequence? His people are as perfectly heathen as ever they were. Nay, they are more hardened and confirmed in their superstition now than ever; and were Kama now to attempt any radical reformation amongst them as a *chief* they would probably forsake him to a man. If my views then are correct, and all who have studied the subject must come to the same conclusion, the present pagan form of political government found amongst the Kaffir tribes is inimical to all improvement, and the sooner it is overthrown the better. How this will be accomplished it is not for me to say. As so many untoward events have, however, happened in connection with our intercourse with this people, and so many clashing interests now exist; and as the Kaffir tribes have now become so thoroughly imbued with hatred to the 'white man,' and appear so resolutely determined on his destruction or to lose their political existence in the struggle; and, above all, as they have so resolutely and so perseveringly refused to give the Gospel even an attentive hearing, it seems to me that the way on which they are obstinately bent is the one which God will make use of to bring about this desirable object; and that the sword must first —not *exterminate* them—but break them up as tribes, and *destroy their political existence;* after which, when thus set free from the shackles by which they are bound, civilisation and Christianity will no doubt make rapid progress among them; for they are a noble race, nowise deficient in mental capacity, and well worthy of all the labour and expense which the imperial government is bestowing upon them."*

We have now to describe one of the most remarkable political movements originating in ambition and priestcraft, and working on ignorance and fanaticism, that is to

* 'Kaffir Laws and Customs.' Mr. Warner's notes.

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be found in the history of any people. The paramount sovereign of the Kaffir race, encouraged by the doubtful result of some of the conflicts of the last war, and alarmed probably at the gradual consolidation of British power in South Africa, resolved in 1857 to strike another blow for supremacy, the success of which he hoped, by working upon the superstition of his people, would be decisive and complete. For this purpose he availed himself of a traditionary belief that a species of millennium would some day dawn on the Kaffir race. He employed in carrying out his designs a "prophet" who possessed much influence in the country. This man boldly asserted that on a stated day when the sun rose in the morning it would wander for a time in the heavens and set in the east, and that a hurricane immediately coming on would sweep all who had not believed in him and obeyed his mandates, whether Europeans or Kaffirs, from the face of the earth; or, as the prophecy was sometimes varied, that *two* suns would rise on the morning the great event was to happen, when the English were to walk into the sea, which was to open a road for them until they arrived at "Illongo," where Satan would dispose of them all; that the ancestors of the Kaffirs were then to rise from the dead with countless herds of cattle of an improved breed, to be distributed amongst the prophet's followers, who restored to youth and endowed with immortal beauty, were thenceforth to live for ever in a Kaffir paradise. The fulfilment of these predictions was, however, contingent upon the Kaffirs having first destroyed all their cattle and corn, and having refrained from cultivating the ground, so as to leave themselves wholly without the means of subsistence. This extraordinary belief spread rapidly through the country, and the singular spectacle was presented of a people exerting themselves energetically to destroy their whole property and reduce themselves to a state of absolute want.

For a considerable time before and up to the day for

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the fulfilment of the prophecy, the followers of the prophet (and they composed the greater part of the nation) slaughtered the whole of their cattle and destroyed whatever remained of their subsistence. They re-thatched their huts in the strongest manner that they might be able to resist the expected hurricane, and finally on the appointed day they shut themselves up in their habitations, waiting in mingled terror and hope for the wonderful events that were to take place. There were three things, however, significantly exempted from the command of universal destruction which had gone forth from the prophet, namely—horses, arms, and ammunition, which were to be sedulously increased by purchase, theft, or any other means. The object of this cruel deception, planned by the paramount sovereign of the Kaffir tribes and generally encouraged by his subordinate chiefs, was to create such an amount of distress that the people, desperate from want and frantic with disappointment and despair, might immediately engage in another British war and sweep the white intruders from the land. A plan had accordingly been organised for invading the eastern frontier at several points simultaneously along a line 100 miles in length.

On the afternoon of the day fixed for the great miracle, no signs or wonders having been observed, tens of thousands of poor and ignorant victims of this atrocious political imposture emerged from their huts downcast, ruined, and destitute. Only one-third of the people had refused to obey the mandates of the prophet, preserved their cattle and corn, and cultivated their land. The country had been divided into believers and unbelievers and fierce dissensions raged between them. The now destitute believers formed themselves into bands of robbers and pillaged their unbelieving countrymen. The country was covered by crowds of women and children digging for wild roots, the only subsistence they could procure. In the district of Kaffraria Proper, where the movement

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commenced, several influential chiefs committed suicide from despair at the state of destitution to which their families were reduced, and one of the leading chiefs begged to be allowed to work upon the roads.

The movement so far from having fulfilled the expectations of its originators had a completely opposite result. The power of the chiefs who had fostered the delusion was completely broken. The people, in thousands and tens of thousands, renounced their allegiance, crowded in multitudes to seek employment on the British public works, or migrated with their wives and children into the Colonial territories in search of employment. In an official report for the year 1857, it is stated, that of the Kaffir population 30,000 had become hired servants, that many thousands had fled beyond the borders, probably only to perish, that vast numbers were supported by charitable aid, and that 68,034 souls had disappeared from British Kaffraria alone in the first seven months of that year. A similar disappearance of the population took place in Kaffraria Proper, but at least to double the extent. The colony of the Cape and the other British possessions in South Africa sustained no injury. The crisis passed leaving them infinitely more prosperous and secure than they had ever been before. A restless people that for years had harassed the frontier were suddenly converted into useful labourers, and so satisfied was the capitalist with the quality of the labour supplied that the Government found it difficult to meet the increasing demand.

The difficulty of the Cape Government may be said to have been thus, for a time at least, solved; and, considering the manner in which the solution was brought about, it is impossible not to be struck with the impressive fact that presents itself. A people presenting a formidable obstacle to the advance of civilisation and the spread of Christianity in South Africa, may be said to have committed political suicide under the influence of its religious

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delusions. No exterminating sword was needed to put an end to a confederacy of barbarians, but it was suddenly broken up by the effect of a gross imposture which they had themselves countenanced and encouraged.

"The influence hitherto possessed by the chiefs," wrote the governor of the Cape, "continues in the present state of general destitution rapidly to decline, and I hope that this will be so effectually the case, that they can never hereafter exercise an influence over their race which they have hitherto almost always employed for evil; and it is impossible to reflect on the sufferings of the aged, the females, and the children, without feeling the utmost indignation against those chiefs who, for their own selfish and ambitious projects, have brought such severe distress on their nation; and I feel quite satisfied that their late conduct has irretrievably destroyed that portion of their influence which was still left to them, and that henceforth we may govern the country ourselves, the chiefs being mere dependants upon us."

The crisis through which the Kaffir nation thus passed involves changes far more important than the destruction of the power of the chiefs. It is leading to a complete alteration in the habits of the entire race. Having destroyed their horned stock, the milk of which had from time immemorial formed their chief support, they are necessarily compelled to become cultivators of the soil. To destroy their cattle was to destroy their entire polity, and to abolish their national institutions. In the impressive words of Sir George Grey, when addressing the Colonial Legislature, "These events are likely to secure for us the blessings of a lasting peace, and of a prosperity surpassing any expectations which could, a short time since, have been reasonably formed, and having been brought about by means so novel and unexpected, and so entirely beyond man's control, they teach us to turn with thankful gratitude to that overruling Providence which has so wonderfully worked out its own designs."

There is a territory contiguous to the British frontier

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on the north inhabited by a race of mixed Hottentot and European blood, descendants of the Dutch Boers and their Hottentot slaves. They are called Griquas, and are described as a tall, athletic, good-looking race, of a light olive colour, indolent and careless of the future, but good-tempered and hospitable, and occasionally somewhat predatory in their habits. They speak a debased *patois* of the Dutch language, and are ruled by hereditary chiefs.

The independent states which the policy of England has allowed to be established beyond the colonial frontier, must exercise a considerable influence upon the Cape, whether as independent states or as members of some future South-African confederation. The Trans-Vaal country, the seat of an independent republic, has been long celebrated for its abundance of game. In no part of the world did the larger mammalia abound in greater number and variety than in the southern extremity of Africa, even at a comparatively recent period. In the eighteenth century the elephant and rhinoceros browsed on the proteas and heaths which clothed the skirts of the Table Mountain, the lion couched among the reeds of the Leisbeck, the hippopotamus gambolled in the waters of the Salt River, and the giraffe was not unknown to the native inhabitants of a district that is now one of the most cultivated in South Africa. Most of the larger wild quadrupeds have since retreated before the march of civilisation. It is said that a lion does not now exist within the limits of the Cape Colony, but they are still numerous in the thinly-settled parts of Natal, the Trans-Vaal country, Great Namaqualand, and Betjounaland. The Trans-Vaal Government endeavours to check the indiscriminate slaughter carried on for the skins of animals. The elephant is found in abundance. An Englishman has the reputation of being the most successful hunter in that district, having remained in the veldt without cover for three months, during which he was said to have killed seventy elephants, the tusks of which weighed 3000 lbs.

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In the Trans-Vaal, wheat and other cereals thrive well, tobacco is produced in large quantities, and all the fruits of the temperate zone are abundant, sugar-cane has been grown successfully, the country is well watered, and the Republic already supplies the Orange Free State and Natal with grain. The ivory obtained by the Boers in one district of the country alone, in the course of three months, was computed at 60,000 pounds' weight Dutch, or nearly 30 tons. Of the territory now constituting the Orange Free State little is known, but that it continues involved in boundary disputes of little interest beyond its frontier.

The leading features of the physical geography of the Cape, which chiefly determine its climate and natural productions, are three ranges of mountains running parallel to each other and to the southern coast. The first range rises at a distance of from 20 to 60 miles from the sea, widening towards the west. The second, or Black Mountains, is considerably higher and more rugged than the first, and consists of double and triple ranges. At an interval of 80 or 100 miles, rise the Snowy Mountains, the highest range of Southern Africa, the summits of which are generally covered with snow. They are supposed to be 10,000 feet high at their greatest elevation. South Africa thus consists of a succession of terraces rising one above another. The plain contiguous to the sea possesses a deep and fertile soil, is watered by numerous rivulets, and is well clothed with grass and with a variety of beautiful trees. The first terrace contains a considerable portion of well-watered and fertile land, but is interspersed with large tracts of desert called Karroo. The second belt, called the Great Karroo, is composed of one vast plain, 300 miles in length, and nearly 100 in breadth, occupying, therefore, an area nearly equal to the whole of Ireland. The soil is a hard clay, devoid throughout the greater part of the year of almost any sign of vegetation. This region, although

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far from attractive in its features, possesses a sort of grandeur arising from its very sterility and desolation. For the larger portion of the year the smallest bird cannot find either water or food on these scorched and lifeless plains, where not even the hum of an insect breaks the deathlike silence which prevails. In summer, the soil, composed of a yellow ferruginous clay, is baked as by the fire of a furnace to the hardness of brick, but the roots and bulbs, protected by their ligneous covering, survive the scorching heat. They are restored to vitality by the first rains, put forth their stems with astonishing rapidity and burst into bloom; thus a district which a day or two before presented to the eye only a parched and dreary desert, is, as if by the wand of an enchanter, suddenly transformed into a wilderness of sweets. Flocks and herds are driven from afar to revel for a season in luxuriant pastures. But this period of bright verdure, rich perfume, and gorgeous colour, lasts only for a month; the tender plants once more wither under the rays of a burning sun; the soil resumes its hardness; and men and animals that have tasted for a brief period the joys of an Arcadian life return to their distant homes.

The rivers in that portion of South Africa which constitutes the Colony of the Cape are swollen by periodical rains, and fertilise, by their inundations, the neighbouring land; but for the greater portion of the year they are only dry channels like the "nullahs" of India. A traveller informs his readers that he took the trouble to ride 150 miles, when at the Cape, to see a river which contained water, and was amply compensated by the view of the Orange River with its clustering islands, shady willows, and the distant mountain-tops reflected in its placid stream. On his return over the Karroos, he had an opportunity of observing the rapidity with which the dry river beds are filled. One day the clouds began to gather, the wind fell, the air became oppressively hot, the horses restless, and he himself faint and weary to excess.

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Suddenly the heavens were covered with heavy masses of clouds:—

"In one moment the country around us was as black as ink, the next it was a sheet of living flame, whiter than the white heat of a furnace. The rain-spouts burst forth, and although we had entered a cave from the road without passing any stream, or apparently even the bed of one, when, three hours later, we again ventured forth from our place of shelter, a broad and impassable torrent flowed between ourselves and the road, and we had to crawl along the mountain sides on foot with great difficulty, and in the momentary danger of losing our footing on its slippery surface and being dashed into the roaring torrent, for about two miles before we could find a fordable spot." *

In many districts north of the Cape years sometimes elapse without the appearance of a running stream, and yet the magnitude of the dry watercourses shows how immense must be the torrents that occasionally sweep along them. The bed of the Great Fish River is often perfectly dry, yet in twenty-four hours a torrent 30 feet deep and several hundred feet wide may be seen roaring through it. In February, 1848, the Kat River suddenly rose 50 feet in the course of a few hours, reaching 17 feet above the roadway of a stone bridge at Fort Beaufort, supposed to have been built high enough to leave a clear water-way for the greatest flood ever remembered. Notwithstanding these periodical inundations, South Africa is, except in parts of its eastern coast, unfortunately circumstanced as regards the first great necessary of animal and vegetable life. Situated at the southern extremity of a great continent, the prevailing winds blow towards the heated interior, and coming over a cold sea, or, in early summer, over fields of ice, bring with them little rain. If the winds came from the north-west, they would be loaded with the moisture of tropical seas, but the west winds appear not to extend far to the north-

* Cole's 'Cape and the Kaffirs.'

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ward and their influence is hardly felt a hundred miles in the interior.

The Cape and its adjoining provinces have been described as the most richly adorned country that Flora ever selected for her habitation. To the botanist these regions supply a source of inexhaustible interest. Many beautiful plants from that "flowery land" adorn our conservatories. The most delicate heaths and orchids tint the districts in which they grow wild with the brightest hues of the rainbow. Even in the midst of stony deserts those singular plants, the stapelia, the mesembryanthemum, the euphorbia, and the cotyledon abound. The hedgerows are composed of fruit trees, jasmine, and clematis. In the more wooded districts numberless climbing plants weave their tendrils together and form a gorgeous canopy from the rays of a burning sun, and, emerging from deep umbrageous groves, the traveller "crushes out a livelier fragrance from the flowers," and luxuriates in geranium-scented glades. Towards the north-east the forests are more extensive, and the variety of plants and flowers is even greater. In British Kaffraria, more especially, the flora is unsurpassed in any portion of the world. It is the botanic garden of nature. A scientific explorer states, that within the short distance of a mile, although the most favourable season had passed and many of the bulbous and herbaceous plants had disappeared under the influence of drought, he had collected, in four hours, one hundred and fifty distinct species. Even when winter robs the earth of its sweets, many of the trees put forth the most brilliantly tinted blossoms, and the turf throws out countless varieties of everlasting flowers.

The climate of the Cape is too well known to require many remarks. It confers upon the population an almost total exemption from zymotic diseases. Refreshing winds carry off all deleterious exhalations and diminish the depressing effects of the summer heat. This favourable sani-

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tary condition is probably connected with an atmospheric peculiarity. The hot wind of South Africa is but the expanded and diminished force of the sirocco of the Zahara desert. It possesses somewhat the character of the simoon, creeps silently over the country, and is noted for a dry, scorching heat under which vegetation perishes. As it inflicts great discomfort and even misery on the whole animal creation it was long regarded as a scourge. Unlike the simoon, however, it possesses no injurious properties, and, in a country where frost is almost unknown, it answers its purpose. There is a difference between the climate of the eastern and western portions of the Cape. The winter in the west is wet, inclement, and disagreeable, while that of the eastern frontier is dry, bracing, and delightful. The result of a series of observations kept by the Astronomer Royal at the observatory of Cape Town, shows that the average temperature is even a trifle below that of England, which is 62°, while that of the Cape is 61·71°, and there are not those extreme variations which are found in this country, the average temperature of winter being but 14·42° below that of summer.

With the exception of Victoria, there is no colony which consumes so large a quantity of British manufactures, and there is every reason to believe that this proportion will increase with the population; for, as the climate and soil of a country determine its productions, farming must necessarily be the most profitable business of the Cape; and the wool, wine, hides, horses, and corn, which it has the means of producing in almost unlimited quantities, are paid for in English commodities. Agriculture is extending with great rapidity, and the rapid improvement in the quantity of the wool proves that the climate is admirably adapted for the breeding of sheep. The Cape, which was regarded, almost down to the year 1830, as a mere wine-growing and hide and tallow exporting country, is now considered one of the first of our wool-growing colonies, and sheep-farming is probably as safe an investment for his capital as an emigrant could select.

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Cape wines are improving from year to year, and, if fairly treated, no doubt can be entertained that the produce of South Africa will, at no distant day, enter largely into consumption. At a horticultural show at Cape Town 210 samples of wine were exhibited, some of which were declared to be of a very superior quality. With an admirable climate, and a congenial soil, the only real disadvantage which the South African producers can permanently feel is the unavoidable one of distance from their best market. The wines that are sold in this country as South African are not always, it may be superfluous to state, the unadulterated produce of the Cape. The genuine wines too not uncommonly undergo, in the words of the Chancellor of the Exchequer, "a course of promotion and preferment" on their arrival in England, and enter largely into the composition of "sherry" of which the juice of the Spanish grape is an infinitesimal quantity.

From 1806, until 1850, the Colony of the Cape was ruled by a Governor appointed by the Crown, and irresponsible to the Colony. In 1850 the Governor and Council were empowered to establish a representative government. The constitution consists of two chambers—a Legislative Council and a House of Assembly. The Council is composed of fifteen nominated members and the Chief Justice for the time being. The House of Assembly consists of forty-six elected members. The country had the good fortune to be presided over for the first years of its constitutional career by a Governor, Sir George Grey, whose ability is well known. There has not been the slightest jar or friction in the working of the administrative machinery and the Colony has been remarkably free from faction. It has presented the unusual spectacle of an elected legislature undisturbed by party passions, and pursuing its career of usefulness until the period assigned for its dissolution. It would be unjust to the Cape population not to acknowledge their patriotic conduct on the occasion of the Indian mutiny. From one end of the colony to the other a cry was raised that

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every available man should be despatched to India. Nor did they confine themselves to expressions of sympathy. They took the garrison-duties of Cape Town upon themselves to enable the Governor to dispense with the Imperial troops, and the Colonial Parliament cheerfully voted 20,000*l.* to increase the local force. The influence of a free government is incalculable in attaching permanently to the colonies a class of intelligent and cultivated men, who, in former times, looked upon their residence there only as a temporary and disagreeable expatriation. No Englishman likes to be condemned to political inaction, and the stimulus of public life with its healthy excitements, is too highly appreciated ever to be contentedly resigned. Even the modest fame acquired in parochial debates we know to be far from undervalued in England; but in a colony a gentleman of moderate fortune and of fair ability and education, who, in the mother country, would probably only be able to command the applause of some little listening senate of his native parish, may now fairly look to the attainment of considerable political and personal importance in a colonial parliament.

British Kaffraria is the region from which, until subjected to British rule, issued those hordes of marauders who devastated the colonial frontier, in the various wars from 1806 to 1853. After the Kaffir outbreak of 1846–7 it was formed into a British province, and a chain of military posts was established in the northern and eastern districts to hold the neighbouring territory in check. It is a well-watered, picturesque, and highly fertile country and the residence of many English and German settlers. The mass of the inhabitants are Kaffirs living under the immediate rule of their chiefs, but under the general control of the High Commissioner, the Governor of the Cape. By a dexterous policy, he has attached the chiefs to the State by the strongest tie of which they are at present susceptible,—namely, their pecuniary interests;

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and instead of a revenue derived from fines they receive monthly stipends from the Government. They and their counsellors still sit and hear causes, but they are assisted by a British magistrate or assessor. By this plan the part of the Kaffir polity has been broken down. Every chief of importance receives a regular income, for which he is dependent upon the Government of the country, and he therefore has the strongest interest in its prosperity.

The experiment of employing the Kaffirs upon public works has been attended with success. Formerly these people never worked; they are now acquiring habits of regular industry and a taste for the conveniences and comforts of civilised life, and their character has greatly improved. Their conversion from a pastoral into an agricultural people is being gradually effected. They can purchase land at a fixed price of 1*l.* per acre, and are eagerly availing themselves of the privilege. The improvement has extended to the women, even to the adoption of European dress and fashions. An ironmonger of Graham's Town sold in a fortnight upwards of a hundred-weight of wire in sixpenny lots for crinoline. The great chief, Sandilli, came one day to Sir George Grey, then on a visit to the frontier, for the purpose of making a pressing request; he was, he said, in great distress; he had no money to buy buttons for the new cloaks which he had just presented to his wives, and they would leave him no peace until he had got them.

In Kaffraria Proper, the country of the independent Kaffir tribes, the population is exclusively Kaffir, and the predatory character of the people continues with but little modification. Missionary stations are numerous but the roads are merely beaten tracks. It is a country of great promise, and, situated between two British colonies, it cannot remain for any length of time in its present barbarous condition.

On establishing industrial schools in some of the inde-

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pendent Kaffir states it was found that the natives eagerly embraced the advantages offered, and sent their children for instruction faster than accommodation could be provided for them.

Many parts of the country along the coast-line are said to be eminently picturesque. The land is sparsely wooded, except in a few places where noble timber-trees are found. But at the St. John's River a marked change takes place in the aspect of the country. There the land forms a succession of terraces, and offers the most beautiful sites, already cleared by the hand of nature, for the erection of residences, having for their background magnificent forests and for a sea-view the boundless expanse of the Indian Ocean. The value of this country can hardly be over-estimated; it is exceedingly healthy, and possesses a climate in which the vegetable productions of the temperate and torrid zones can be raised side by side. The fact of 122 rivers discharging themselves into the ocean in a coast line of 132 miles shows how bountifully the country is watered by nature. Energy and capital are alone required to turn the virgin soil of this splendid region into a land of plenty.

Some trade is carried on with the natives of Kaffraria Proper in ivory, skins, and various natural productions, for which fire-arms, gunpowder, and beads, are the most approved equivalents. The natives are as capricious in their taste for beads as an English lady is in the choice of her bonnet. The same description is in fashion only for a season or two. One fine bead, says the Bishop of Natal, after observing a European trader transacting business with the natives, who are at all times difficult to please, was objected to as oval not round as it ought to have been; another black one was a little too large. The favourite kinds were a small red bead of blood colour, the next of a bone colour as if bleached, then a round blue one. A new sort had just come out, likely

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to have a large "run"; but King Panda would not permit his people to buy any until he had seen and approved of them. There was one kind of large bead like a pigeon's egg which the sovereign alone and his great captains were allowed to buy. Traders have been known to sell 40*l.* worth of beads in a day. European utensils and furniture are gradually making their way into the country. The Bishop of Natal, and two missionaries, Mr. Shepstone and Dr. Blaine, were accommodated on one occasion at a chief's kraal with a well-made wooden bench with arms handsomely carved. Some of the Kaffir chiefs keep a carpenter or chair-maker; but an old chief of the Amampondo tribe, representing, we suppose, the conservative element in his dominions, when visited by Mr. Shepstone, granted him all his requests but one, and that was the convenience of a chair. He said that he did not approve of them; he thought the ground surer and safer; and that only chickens and Englishmen desired perches.

The colony of Natal possesses an area of 18,000 square miles, or about one-third of that of England and Wales, and is capable of producing sugar, coffee, indigo, arrow-root, pine-apples, bananas, the cocoa-nut and oil palms, over an area of 3000 square miles. The variety of soil and climate in this valuable and beautiful possession of Great Britain is caused by the country rising from the Indian Ocean in a succession of terraces, each having an average width of twenty miles with its peculiar soil and climate. The coast, extending from high-water mark five or ten miles inland, is said to be specially adapted for the growth of sea-island cotton; the second terrace is well adapted for grazing purposes; the third possesses timber of considerable size and superior quality; and the fourth is well adapted for wheat and other European cereals. A recent visitor to the colony gives a highly encouraging account of its cotton-producing capabilities. "The yield of one acre," he says, "having

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6000 plants on it, averaged two and a half pounds of seed-cotton per plant, which, when reduced by the cotton-cleaning gin, gave one pound and a quarter of clean cotton per plant. At 6*d.* per pound, this would give the enormous return of 187*l.* 10*s.* sterling per acre. There are at the lowest computation 640,000 acres on the lower or coast-line terrace of the colony which will produce cotton of this quality, so that our Liverpool merchants may look forward to a supply of no less than 4,800,000,000 lbs. of cotton from one of the smallest and last acquired of our colonies."

Large portions of the country are planted with the cane, and it is said that the virgin soil yields from three to four tons of sugar per acre. There are 1,280,000 acres, irrespective of what may be more profitably devoted to cotton, capable of producing sugar, and its saccharine qualities have been proved to be stronger than the Mauritius sugar and not surpassed by the best Trinidad. When adequate labour has been obtained, it is confidently predicted that this necessary of life will be supplied to our population from Natal at a greatly reduced price.

The population consists of Dutch farmers, English emigrants, and large numbers of the Kaffir race who have from time to time taken refuge within the colony from the tyranny of their chiefs. The colony has received a constitution somewhat similar to that possessed by the Cape, and municipal institutions have been conferred on the principal towns. It is surrounded on all sides but the one facing the ocean by thickly-populated countries. The Zulus, who have settled extensively in the district, are a pastoral people, and have as yet shown little aptitude for agriculture—an occupation opposed to the customs of their ancestors—but, as a strong love of money prevails among them, there can be no doubt that the colony contains within itself a supply of labour, which, if judiciously managed, will prove amply sufficient for the de-

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velopment of its resources. The Zulus of Natal belong to the same family as the Kaffirs, but they are as well known for their honesty as their brethren who live adjacent to our colonial frontier have long been for their cattle-stealing propensities. History does not present another instance in which so much security for life and property has been enjoyed by a small band of European colonists with so little military protection in the midst of an overwhelming coloured population.

Natal can scarcely be said to offer a suitable field for emigration to Europeans bringing their labour into competition with that of a coloured race wearing scarcely any clothes, and whose wants are few; but skilled mechanics, in due proportion to the population, would be sure to succeed. Europeans must long stand to the natives in the relation of employers, consequently, emigrants who select this colony as a field for enterprise should be persons possessing a small capital with some knowledge of agriculture. The temptation of good wages has not yet been found sufficiently powerful to overcome the repugnance of the Kaffirs to steady work, but a remedy will probably be found in Coolie immigration.

In 1820 the first grant was made by the British Parliament for encouraging emigration to the Cape. Accordingly, five thousand families, chiefly of Scotch extraction, were sent out to the colony. These, having been landed at Algoa Bay, were located on the eastern border along the banks of the Fish River. At first they prospered beyond their most sanguine expectations, they farmed with success and built substantial houses. But, in a few years, these unfortunate frontier farmers were robbed of their flocks and herds by Kaffirs, and the assegai and the torch were busy at their work along the whole eastern border of the colony. Their homesteads were burned over their heads, and their total loss was estimated at little less than 300,000*l*. The rapid progress which the colony

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subsequently made arose from an immunity from constantly recurring alarms of Kaffir outbreaks.

It might have been thought, from its slow rate of progress compared with the Australian colonies, that South Africa would not hold out to immigrants the same favourable prospects, but Sir George Grey, after an extended acquaintance with Australia, and after having visited the larger portion of South Africa, unhesitatingly gives his opinion that the Cape and Natal afford at least equal advantages to European immigrants, and present a field for colonisation which promises to those who enter it a certainty that they and their descendants may attain as much competence and comfort as in any other country in the world. It is but natural that every fresh arrival of emigrants should be hailed at the Cape with satisfaction. It requires—as the settlers in that distant land doubtless know—a strong tide of civilisation to stem the torrent of barbarism which long threatened to overwhelm them and sweep all that they cherished from the land. The emigrant, on the other hand, if there is no gold to allure him by the hope of sudden wealth, finds at the Cape nothing to disturb the relations between the labourer and employer or to infect society with an unhealthy excitement. He makes his home in a country in many respects beautiful, with a climate renowned for its salubrity, a firm, and liberal government, and many social advantages which can only be found in a colony which has been for some time occupied by a considerable European population.

Satisfactory as the condition and prospects of our possessions in South Africa may on the whole be considered, there is yet cause for anxiety independently of the Kaffir tribes which have hitherto been the principal disturbers of their peace. On the northern frontier are two independent states, one,—the Orange Free State, brought into existence by the British Government; the other composed of discontented emigrants, chiefly Dutch Boers, from

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the old colony, who established a sort of Alsatia for malcontents and afterwards constituted themselves an independent Republic. The first of these states originated in the policy which for some time found favour with the Home Government of encouraging the formation of independent states on the frontiers of the British possessions by emigrant British subjects, and thus raising, as was hoped, an effectual barrier to a system of continued extension of those frontiers towards the north. But what real security could be afforded by a country with a territory of only 50,000 square miles, with an exposed frontier, without a port, with an insignificant revenue, and a host of barbarians on its border, it is certainly difficult to discover. The province, moreover, was cut off from the British dominions by no act or wish of its own, but in spite of the earnest entreaties of the most respectable portion of its inhabitants, all of whom indeed were animated by the best spirit, had freely staked their lives and fortunes in defence of the frontier, and were eminently loyal; devoted and patriotic. The relinquishment of this people, on whatever specious pretexts, amounts almost to a political crime, and can only be compared to the desertion by a parent of a child simply because it was found burdensome to support, and whose conduct had not been marked by any moral fault. The highest colonial authorities represent our withdrawal from that country, and the principles on which it was defended, as a very serious misfortune to South Africa. A small, powerless but independent state is more likely to invite the aggression of turbulent neighbours than to deter them from attempting it. As the best palliative of evils that it may not be possible now altogether to remedy, a federal union of all our South African dependencies with the independent States that have been erected on their frontiers has been suggested, and the persons most competent to form an opinion on the subject have unhesitatingly declared that it is by such a federal union alone that these South

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African colonies can become so united in policy and action as to be able to support themselves against distant tribes, of which at present little is known, but the power, numbers and organisation of which may at some future time assume a very threatening aspect and endanger the peace if not the very existence of our possessions. The Orange Free State, abandoning, we fear, the hope of a British alliance, and impressed with a conviction of its own weakness, has recently virtually incorporated itself with the neighbouring Dutch Republic, by electing the president of that State as the head of its own. This is to be regretted on many grounds. The people of the Trans-Vaal Republic have rather retrograded than advanced in civilisation since they formed their State. They are certainly not pioneers of progress, nor are they likely to promote the cause of civilisation in South Africa. If the interior of Africa is to be opened up to the advance of Christianity the confidence of the coloured race must be first gained by exhibiting to them the superiority of the European in general knowledge, and more especially in the practice of morality and the love of justice, before any decided impression can be made on them by the teachers of divine truth. The form of civilisation which they first encounter may consequently have a very important bearing upon their future.

The existing frontier of Natal was fixed solely with a view to supposed Imperial interests and certainly against the wishes of the British colonists. Some revision of the policy pursued in reference to the frontier-districts will probably force itself, at no distant day, upon the attention of the Government.

The religious movement that has lately been apparent in some portions of Africa seems destined to usher in a brighter era than any that has yet dawned on that benighted land; and the moral and intellectual darkness which settled for ages on the great continent shows signs of a gradual dispersion. Geographical explorers are

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opening up regions rich in all the elements of future wealth, and British enterprise is steadily advancing into the interior, scattering in its progress the seeds of European knowledge and refinement. It seems to have been ordained that Africa should receive the rudiments of its ultimate civilisation from a people differing in their moral attributes from all the nations that have hitherto obtained a temporary dominion on its shores. What neither the religion of Thebes, nor the civilisation of Egypt, nor the military energy of Carthage, nor Roman ambition, nor Moorish fanaticism, nor Portuguese zeal, could accomplish, may have been reserved for a nation not even in embryo at the most brilliant periods of the ancient world but now one of the foremost on the earth. The presence of an Englishman in the interior of Africa is invariably regarded with the liveliest interest by its inhabitants, and he is hailed as the precursor of some mighty change that is about to affect the whole African race. An instance recently occurred of the feeling entertained towards England in almost the centre of the African continent. A British officer, entrusted by the Khedive of Egypt with the command of an expedition for exploring the Upper Nile, had penetrated some hundreds of miles further into the interior than any previous discoverer, but, in consequence of the fall of the water, was obliged to return with his party overland. In this hazardous journey he had to pass through numerous independent states which owed no allegiance to the Egyptian ruler. The chiefs, and the people generally, at first evinced distrust, and even assumed a threatening attitude, and the party was often in considerable peril, until it had been explained that it was commanded by an Englishman. The feeling then underwent an immediate change. Hospitality was at once proffered, assistance of every kind was pressed upon his acceptance, and provisions were abundantly supplied for which the chiefs would accept no remuneration. From the southern

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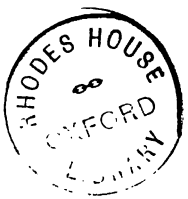
extremity of the great continent, a spirit may yet go forth that will rouse it from the torpor of ages, and impart to it a worthy political existence and a new and invigorating life. Christianity, as yet a light only faintly shining in a dark place, will eventually illumine the land, and the cross which glitters in solitary splendour in the southern midnight heavens is the sign of future conquests more peaceful and more durable than any that have hitherto changed the moral and religious aspect of the world.



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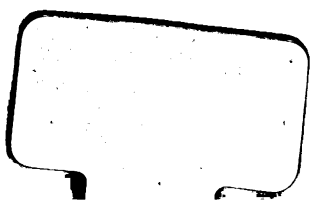

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